

M.  
CHINA

# CHINA'S REDEMPTION



The illustration on the front cover has attached to it the following story:

Three years ago the mother of this little girl came to the missionary begging her to adopt the child. The missionary replied: "Your child may come to school," which pleased the mother. The child came and soon learned to read the Bible and read to her parents at home. The father before long began to study the Book and soon joined the church, and a year later the mother took the same step. Both are earnest Christians, the mother is a member of the Women's Bible Training School, hoping to serve later as a Bible woman.

# The Redemption of China

## OF THE SPIRIT

What is meant by "the redemption of China"? It may mean the planting of the Church of the Living God, composed of disciples "in the midst of a crooked and perverse generation, among whom they shine as lights in the world." Or, it may mean the creation of a social condition in which goodness and mutual service are triumphant. These two views of personal and social salvation are not necessarily in conflict, but the latter, if it is to come, must wait for and depend on the former.

After twenty centuries of Christianity in the lands where it is most dominant there exist depths of vice and shame as horrible as any that may be found in China. The reason is obvious; it is the refusal of the individuals concerned or responsible to yield to the personal sway of the Christ. Meanwhile, both in America and in China, "the Gospel is the power of God unto salvation to everyone that believeth."

There are things which are not essential to the redemption of China, and which though they appear as benefits may even hinder that redemption. *The first of these is political reformation.* Not only the Chinese, but many friends of China from other lands fondly expected the revolution to resolve itself into a great moral revival. But many Chinese who were ardent republicans testify that corruption is as rife as during Manchu rule. The ideals have come, but the dynamic is not sufficient.

*The second non-essential is a new industrial or economic order.* Agriculture is the

great vocation of China and for the most part depends on primitive methods. In industrial life both artisans and merchants are largely in the era of the small shop with a personal bond between the proprietor and his few workmen. Now graft on this social order the factory system of the Occident, with the bitterness of its impersonal conflict between capital and labor, and who dares to say it will be for the best? If becoming rich will make the Chinese good, it will be the first time that this old world has witnessed that miracle. It is so easy and yet so fatal to confuse material progress with moral power. The fact that China has 6,300 miles of railroad and 40,000 miles of telegraph does not of necessity help to bind its people closer to the throne of God. These may even become chains to drag them further down.

*The third non-essential to the redemption of China is that it should become a strong military nation.* It is still being said that China lacks the essentials of greatness because it is not prepared to defend itself in fight against any invader. The Chinese are a peace-loving race accustomed to mind their own business, who prefer earning a living to running amuck in conquest. Cannot China be great, or, what is still better, useful in the world without striding into the arena of nations like a pirate in the main? Say to the Chinese that you come to make his nation like those of the West, and he is apt to thank you to spare your pains. But hold up the mirror of the Bible, showing what man is and what he ought to be, and tell him that you long to make his people like Jesus of the Orient and you meet him on a different plane.

The Christian Church is under no obligation to supply all the needs of China, but it is the only agency able to provide the

spiritual needs of that land, able to infuse the life and dynamic without which these other things either will not come or coming will be curses.

The *essential item* in the redemption of China is *giving the Gospel to every one who will accept*. The fact of sin and its results are writ deep in the hearts of the Chinese and wide across their land. Though they sometimes try to dodge the statement "You are a sinner," put it in the form of "All men are sinners" and it is universally admitted. The battle of the will must be fought out, the proud, rebellious human will must be brought to yield itself to the Divine will. What all our mission work in China needs is the inrushing of a deeper, simpler, more direct tide of evangelistic service. And the one whose hands manage the Board's treasury, and whose eyes have seen the Lord's doings in China says—"Extension of the evangelistic work and the gathering together of small congregations in a large number of cities and towns, under the young men who have had training in our own theological schools, seems to be just what ought to be done."

The progress of this redemption from the hardest and humblest of beginnings is inspiring. To-day the missionary returns with results that inspire the youth of the Church *to go* and encourage Christians to *give* with confidence; but what did Morrison and his early successors have on which to base their appeal? Nothing of success, but in one hand the picture of the needs of Christless lands, in the other the Word of God. Let us rejoice that there were days in which faith in God and love of Christ, apart from the touchstone of success, could hold men to the path of duty and devotion. From the time of Morrison's toiling in secret on Bible translation, on to the end of thirty-five

years of missionary labor, there were only six known Chinese Christians.

But God's geometrical progression was at work and in 1900 one-tenth or more of China's one hundred thousand Protestant church members died for the name of Christ. Within eight years after the close of the Boxer outbreak more Chinese were baptized into the Christian church than had joined it during the fifty preceding years. This advance has continued to the present.

Each year in China sees Christian witness and worship started in an increasing number of towns, where formerly the sabbath was unknown, and the only form of worship was the rites offered to dead idols and grimy ancestral tablets. These congregations have their limitations, but they are living and growing institutions among stagnant or decaying ones. Two facts characterize their life: first, their characters and conduct are better than those of their neighbors; second, their study of a doctrine throbbing with great ideals and their spiritual worship are a constant rebuke to the moral deficiency and craven darkness of the prevailing worship. As these churches grow in strength their numbers are taking up the burden of self-support and going out as witnesses in the regions around—that shadow land that as yet encircles every center of light.

The wonder-working Christ is walking through the foreign field to-day and is revealed to those who have eyes to see Him. The Chinese Church is and will be a missionary church. They are going forth not simply with a doctrine, but with an experience; to proclaim not only a Christ that did, but also a Christ that does.

One of these experiences was that of Mrs. Swen, the god-nurse or sorceress. She gives it as follows: "At twenty-four I was not

free, at twenty-six I began practicing the black arts, at fifty-eight I was converted, now I am sixty-two." "What did you mean," asked I, "about your not being free at twenty-four?" "Oh," she said, "from that time I served the devil. I know the devil came upon me in the cotton field as I was picking cotton. I gnashed my teeth and hit my face. Two people could not hold me nor keep me from hitting my face until I was black and blue for days afterwards. I did not fear anything when the devil came upon me. I could have cut myself if I had had a knife. I would have killed my own son when he came before me at such times, had they not prevented. In the daytime I did not wish to read, that is, go through the Buddhist chant, but in the evening I would read. So, for several years I ate medicine saying I was sick, but medicine did not help me. Later my husband said, 'It won't do, let us prepare. Our family has worshipped now for four generations, we shall have to prepare.' So we got bread and food and set the table and burned incense, then the Evil-one did not hurt me any more, but came upon me to do my bidding. People from different directions invited me to look after their sick. Before going I always prepared the table, burned incense, and at last I bowed down knocking my head to the ground, asking him which is the devil, to go with me. This I did for years. When my son talked to me about another worship, I persecuted him for three years. At last I began to read the catechism and my son prayed for me. After I had read two pages some one invited me to chant over their sick and I wished to go and went. But I had lost my power with the devil." "But," I said, "did you get dreadfully angry or swear or hit or do what had preceded your being overcome by the

devil?" "No," she answered, "there was nothing." Mrs. Wang, the school teacher, interrupted the conversation by saying, "Just think what I escaped. When I was twelve years old my father was converted and from the beginning he was very much in earnest. I was allowed to go to school and at home I heard the word of God." "Not I," interposed Mrs. Swen, "when I was little I would always go to hear the women go through the Buddhist chant. I do not remember the time when I could not repeat that." "Oh," I said, "I see now you had the devil's words in your heart so finally he overcame you. Jesus says, 'If you abide in me and My words abide in you, whatsoever ye ask shall be done unto you.'" "Yes," she said, "that is just it!"

For over a year this woman has been going to different homes telling people to repent. Her efforts are fruitful, as many who were enslaved in various ways to sin are interested. So this faithful follower is trying to live in the fifteenth of John.

Only one Mission Society, and that one working exclusively in China, has as large a force of missionaries as our own Church in China. Presbyterians cannot evade responsibility for a portion of the "region beyond." The China Continuation Committee in its report on Survey of the Field urgently appeals for the entry of several great sections. One-half or more of Yunnan province is utterly untouched and it connects up with vast stretches of the Lao territory, the same race as those of our North Siam Mission for which Presbyterians are responsible. This field is also the natural gateway to French China and Annam, which are still waiting lands. Missionaries already at work are straining on the leash to enter and occupy, but the church at home holds back. Perhaps less than \$5,000 a year would suf-



fice to lay the foundations of a new mission, where never a sound wave wafts the name of Jesus from lip to ear, and where the printed Word is practically if not quite unknown.

If America has outgrown Christ, let us frankly discard Him, but if we still need His robe of righteousness to appear before God, then let us feel the imperative need of drawing that same robe over the moral and spiritual nakedness of heathendom, of the nations who are, like China, standing at The Parting of the Ways.

(REV.) GEORGE L. GELWICKS,  
Hengchow-Hunan.

## OF THE BODY

The redemption of a nation is not the work of a day, nor the work of any one line of action, nor of any one set of influences. The redemptive power we all recognize to be the Spirit of the Living God, but He works through many and varied agencies, and every missionary from his own experience can give examples of how one or another of them has been used toward the accomplishment of the great end.

A medical missionary's wife in one of the interior cities of China was one day talking with her teacher, a well educated Chinese gentleman, about Christianity and its merits as compared with the religions of China. The teacher said, "Mrs. . . . . ., when I see your husband, the doctor, daily in the dispensary, with his own hands washing and dressing the sores and wounds on these dirty, wretched patients that no Chinese gentleman would touch, I know that Christianity has something in it which all the religions of China together do not possess."

An elderly well educated Chinese gentleman, blind with cataract in both eyes, who was once well-to-do and occupied a prominent position in society, had through the defalcation of his son, a cashier in a bank, lost all his money and been reduced to almost absolute poverty. An operation restored his sight and during the days spent in the hospital he eagerly drank in the wonderful news of Jesus who came to open the blind eyes and bring salvation to the sons of men. He loved to compare the light of the Sun of Righteousness coming into his soul to the light of the natural sun as it came into his once blind eyes. After he left the hospital he went up and down the streets of his city preaching Christ. He would stop the boys on the street and say to them, "Boys, do you see my eyes? A few months

ago I was blind, stone blind, I couldn't see a thing; now I can see as well as you can. Do you know what opened my eyes? The Gospel of our Lord and Savior Jesus Christ." Thus through the work of the medical missionary light is coming into the blind eyes and souls of the people of this great land, and when the light shall have fully come the redemption of the nation will have been accomplished.

The medical missionary, wherever he goes, by precept and example preaches the doctrine of cleanliness and sanitation. This influence is multiplied many fold by the work of the Chinese Christian doctors, graduates of the Mission Medical Colleges. It is largely through the work of these men that a great advance has been made in the sanitary condition of the camps and barracks of the army. The grounds are drained and the water supply is looked after. Dining rooms and kitchens are screened, and contagious diseases are isolated.

In the streets of the cities, too, fruit and vegetables offered for sale in the markets are now often covered with a mosquito net whereas they were formerly covered with a swarm of the ever present flies, carriers of disease and death. It is too much to say that things are kept clean, but the gospel of "cleanliness which is next to godliness" is constantly preached and is slowly getting into the hearts and lives of the people.

One of the greatest needs of China to-day is the well qualified Christian physician. One has only to know the work and influence of the ordinary Chinese doctor to realize this. Here is one of their prescriptions:

"For Indigestion: Catch a toad, lay him on his back, punch him three times in the stomach with a stalk of the sorghum plant. Then wrap the toad in yellow earth and bind him tightly with a string. After burn-

ing him to death in the fire throw the remains of the toad away, but put the yellow earth in water and take a spoonful frequently."

Over against this is the influence of a graduate of one of our Christian medical schools as he comes into the home to treat a patient. In addition to the prescription he writes, he shows a kindly sympathy for the man. He gives him earnest advice as to the necessity of cleanliness, fresh air and wholesome food, and in the majority of cases before he goes speaks to him of the great Physician to whom we should all look for healing for our souls as well as for our bodies. What a force in the redemption of the nation it would be if all the doctors were of this type instead of the other.

The Mission Medical Schools cannot hope to meet this great need for Christian physicians throughout the land. What they do hope, however, and what they are actually doing is to set the standard for more schools to furnish men who will be leaders in this work, men who will use their influence to have the medical education which shall be given the young men of China, a Christian education also.

There are now several well equipped up-to-date medical colleges, with a good corps of instructors and with an aggregate of between four and five hundred students who are receiving a thorough medical education under Christian influences. This is one of the most inspiring things in all the missionary work now being carried on in China. Would that the great Presbyterian church might see the wonderful possibilities in giving a Christian medical education to the young men of China. All will admit that a Christian physician in a community is one of the greatest forces for good that that community can have. Every one will also

sadly admit that an irreligious or sceptical physician in a community can be a mighty force for evil in that community. The moral is plain. This is the time for the church to stand by this great work and see that the young men who go out to minister to the physical ailments of the people of this nation shall also be men who can do great things for their spiritual and moral uplift.

C. F. JOHNSON, M.D.,  
Tsinanfu, Shantung.

## OF SOCIETY AND THE HOME

The problem of how to reach China's women is still a burning one despite many opening doors. The tiny-footed lady with vision narrowed within the four walls like a bird in a cage; the woman who has nothing to do but spend hours combing her hair, touching the rouge in just the right spot on lip and eyelid; where shall we find a point of contact with her? She may have a passing interest in the barbarian from far away America. She seems to listen politely, but her mind is busy comparing her daintily embroidered satin slippers with the great leather shoes fitted for tramping the vile streets which her visitor wears. She compares her satin skirt with the other's wool one, her trim, neat fur-lined jacket, with the other's loose cloak. She can hardly restrain her fingers from feeling if the waist is boned, wondering meanwhile, "Does she never comb her hair?"

She knows her soft, plump hands and long finger nails are more lady-like than her guests' boney ones. The high, straight nose is the only thing she finds to admire, and when her efforts to converse about such things are coolly met, she trails off into bored silence. Where again find a point of contact?

And the other woman! The woman rising early with perhaps half of a sweet potato on which to begin the day's work; the woman of whose children half are dead, and the other half are cold and hungry, whose heart is calloused and hard, full of superstition and dread; the woman who must slave early and late to keep the wolf from the door; how find a point of contact with her?

MISS J. RICKETTS,  
Hangchow.

My acquaintance with Chinese women began in the early eighties. Those women are great grandmothers now—if any survive. Shall we contrast them with the women of New China?

There are still millions and millions of women, far removed from all churches and schools and from the wide spreading influences of Missionary Stations—who are still unchanged, in ideas, in customs or conditions. They are still shut in; leading the deadly monotonous life of the inner courts; being slaves to superstitious fears of ghosts, of demons, of spirits—and having the deadening belief of fatalism. They suffer dumbly, ignorant of the causes, or of a cure, for their sufferings.

To illustrate this awful fear: One of our humble Christian women, very poor, who had to work hard to make her living, came smiling into the waiting room before church time. Instead of her poor, shabby clothes, she was comfortably dressed—looked well fed, and had a general prosperous look. She explained that the “widow’s family where she sometimes got work, had taken her in and were treating her like a guest. Because, you know, I am not afraid of anything. Their women’s quarters are supposed to be haunted by the spirit of one of their family—a daughter-in-law, who committed suicide in there long, long ago. When they hear the least noise they are terror-stricken. I just go calmly and investigate proving to them that it is just some common cause—nothing unusual at all and telling them that we are all in Gods hands. He loves us better than our own fathers and mothers and watches over us. Then I read them verses that say so—and that He watches over and cares for us, and even the sparrows—that *bright-day* and *black-night* are all the same to Him. Oh, I have a splendid chance to

preach the doctrine. They cannot hear enough about it, *especially at night.*" The widow kept her a long time, and invited me to visit them frequently—eventually they came to my house, and attended church, and believed!

All women influence their *homes*. Only Christian women feel they have a duty to influence *outsiders*.

Once, at a Women's Conference, a Christian Elder, who held official rank, came in to address us. When he faced that large audience of women and girls literally packed in tight, each with her Bible and hymn book, and realized there were many delegates from other churches among them and they represented many times that number, he exclaimed in a burst of oratory: "This is a sign—a promise, an assurance of China's salvation. This is what will put a flavor into the homelife—the village life of all the provinces. I joy and rejoice that all of the eighteen provinces have many and many groups of women like you, whose lives are harmonious, whose homes are happy with Christian songs, and mutual love and helpfulness. You take the time to come here to cultivate your hearts and minds; to learn more of your duties as mothers and church women; to consult together as to best means to bring up your families; to conduct your homes and to wait upon the Lord that He may show you His will concerning you."

In closing he said: "These nearby villages are all humming like swarming bees in curiosity. 'What are they doing over at the church at Shin Tau?' At the close of this session this afternoon let us all walk over to the nearest village and give them a chance to ask us questions. You little girls talk to little girls and you older girls talk with the older girls, let the women seek those of their own age as they will naturally,



while I will get some Christian men and boys to take care of that side of it. We will go over, sing a song as we enter the village, and may God guide us all to do the right thing, and may their curiosity lead them to look into this religion each for himself!" They were cordially received and visited two other villages on two other days.

For helpers in New China we must look to the women who have come from Christian homes; who have attended school and have come to feel that they are part of a Big Thing; that lots of others are helping too; that other communities are receiving great blessings.

President Yuan Shi Kai did women a wonderful lot of good by issuing a proclamation: That he should give preference to men who had educated wives with unbound feet, when he appointed his officials. And he did, too. He made best use of men who had been educated abroad.

The Republic decreed that girls' schools should be established throughout China. Special School Boards of progressive men were appointed to look after girls' schools. The Missions were the only sources where teachers could be obtained.

The first time Christian women in China realized their own numbers and ability to act together as an organization was in 1894, when they combined to send a beautifully gotten up special edition of the New Testament, richly bound, to the Empress Dowager on the occasion of her Jubilee celebration. Printed on the gold plate that was set in the silver covers was "From your most loyal subjects, the Christian women of your Empire," etc. (literally translated).

Since then the idea has grown—conventions, conferences, interdenominational (what a cumbersome word! May it soon be changed to United Church) meetings con-

ducted by the women for the women, have shown that the enlightened women are coming into their own, are "making good," as Americans say.

The Christian religion and women's heaven-born virtue and ability, are the only things that will crack and crumble down the stone wall prisons of women's souls erected by men.

The Christian religion will do it, as peacefully, as noiselessly, as effectively as warm, life-giving, sunshine will melt the thickest ice, and make the women a helpful factor in China's redemption.

(Mrs. Paul D.) MARY I. BERGEN,  
Weihsien, Shantung.

The Woman's Society of the church at Shanghai, China, is a Missionary Society, an Aid Society and a Mother's Club all in one. It also combines the social element. The subjects are varied, the meetings are held in the homes of the members. At each meeting the whole membership sews for an hour on quilts and garments to be distributed to the poor and needy at Christmas time. At that time, too, the women bring outgrown garments neatly mended and repaired. These are to be given away and the generosity of the women seems in some cases to exceed their means.

One little widow who makes tiger shoes for infants in order to support herself and two small children last year donated several pairs of the quaint little shoes as well as some shoes and stockings for older children and some new garments. Her children used their own holiday money to buy the material for the new garments and did as much as they could to help in the sewing. In fact, the small daughter helps her mother

in the daily task of making shoes. She is able to embroider the top edge. This gift means great sacrifice, for they cannot attend the Mission schools because the fees are more than they can afford.

(MRS.) J. M. ESPEY,  
Shanghai.

## OF EDUCATION AND SOCIAL REFORM

### The New Agricultural Movement

The inmates of the Widow's Home in Ningpo earn money for their church offerings by making shoe soles. This is hard work, the week's output of about two pairs of soles netting only ten cents of American money. One of these women, almost blind, made ten pairs of soles, nearly five weeks' work, and brought them to me as her offering to the orphans, an expression of her gratitude for what she is receiving in the Home.

It is good to see these women getting their place ready each Monday afternoon for the evangelistic meeting, inviting the neighbors in, making tea, etc. All the work is done by these five old widows, and their rooms are perfectly clean and tidy, an object lesson to the heathen neighbors.

(MISS) EDITH C. DICKIE,  
Ningpo.

During the winter of 1911 a great famine came upon all the region north of the Yangtse River. Thousands of people perished by starvation, and famine relief was taken up in a most systematic way, working through a central committee in Shanghai.

The Rev. Joseph Bailie of the Presbyterian Board was then a teacher of mathematics in the Middle School of the University at Nanking. A meeting was called at the American Consulate and Mr. Bailie was given the leadership of plans for local relief work, some funds being made available by the General Famine Relief Committee. The following year land was granted by the Government on the slopes of Purple Mountain, outside the City of Nanking.

It was a task for giants to make soil deep enough to grow crops on this mountain, but to-day you can take a carriage and ride out of the city far up the sides of Purple Mountain, between thrifty fruit trees, thousands of them growing sturdily, and see the little homes of the farmers who work the land.

In the spring of 1915 the Governor General of the Philippines sent a Yale College man, who is at the head of the forestry department in Manila to investigate conditions in China with a view to co-operating in a school of forestry. Through the energy, skill and perseverance of Mr. Bailie cordially and actively supported by influential Chinese and by the University, a department of forestry was opened in the University during the school year of 1914-15. This has resulted in a College of Agriculture and Forestry, as a part of Nanking University, with a full-time faculty and an enrollment of 52 students, 40 in the forestry classes and 12 of them agricultural students.

A Chinese student, recently returned from America, has taken charge of the teaching of the plant sciences. Among the students are those sent by the Ministry of Agriculture and Commerce, Peking; by the Governors of Anhwei, Shantung, Kweichow, Szechuen, Kiangsu; and the Forest Fund Committee of Shanghai. The Governor of Kiangsu made a donation of \$500 to the University for the agricultural and forestry work.

It will fall to the lot of very few to do what Mr. Bailie has done in the last four years; after seeing the famine out to organize the Colonization Association of China, with two branch colonies; to open the College of Agriculture in the University, to be followed in less than a year by a College of Forestry, for all of which he

has received official recognition by the Government and financial help to further his work. Over 70% of the expenses of this department of the University is met from Chinese sources.

During the winter of 1915-16 literature dealing with Chinese agricultural and forestry problems, prepared by the College of Agriculture and Forestry, has been regularly sent out to over 230 Chinese newspapers and magazines, twenty-odd governors and a number of Chinese agricultural experiment stations. They have been widely published and used. In a number of cases the provincial governors voluntarily sent them out under their own seals, as official announcements to the people.

Mr. John H. Reisner of the University in his report for the year says:

"By no means the least delightful part of our work is to watch the new students adjust themselves to the environment of a Christian school. It is a big change from their previous government-school experience, where a number of them from all indications had undertaken no small share in the administration of affairs which is usually looked after by teachers and other officers of the school, and where no Christian and probably no moral or ethical instruction had been given.

We cannot appreciate too much how well \*Dr. Williams led them into the teachings and spirit of Christ, displacing their suspicions and gaining their interest. After his return to the United States, when the class was re-organized, they elected a President and Secretary, both of whom had been sent by the Ministry of Agriculture and Commerce at Peking, and are glad to hold and acknowledge the responsibility of such

---

\*Dr. Williams (Rev. J. E., D.D.) is the Vice-President of the University.

offices of a Bible class. Eight of the students are now church members, and we feel that before long many more will come forward and take a definite Christian stand. Eight may not seem many, but these are numbered among the strongest and most active Christians in the University.

I believe the missionary church of God will come more and more to see that there are more open gateways into the hearts of China's three hundred millions of rural population through agriculture, in which they 'live and move and have their being,' than through any other approach—for on this population the self-supporting and self-propagating future Chinese native Christian church will depend in greatest measure."

Report of Nanking Station.

### **Educated Wives**

The young men of China are asking for educated wives. The father of one of the students in the English School at Chefoo recently received a letter as follows:

"My fiancée must be educated. If her parents are not willing to send her to school I will meet the expense. If necessary have her come to our own home and have my mother take charge of her. Failing in this the betrothal must be broken. My future prospects will be greatly marred by an uneducated wife."

This is strong language for a Chinese boy, but he is a fourth-generation Christian. His great grandfather is Elder Lim Ching San, the oldest Christian in Shantung and one of the first students of theology. The young man has cousins in American colleges and he is himself ambitious. What he proposes are extreme measures viewed from the Chinese standpoint. There is no

school for his fiancée to attend except to go to Chefoo and there she must go to the Southern Baptist Girls' School if they have room for her. There are other cases like this and the Presbyterians in Chefoo have no school between the primary and high-school grades.

### Report of Chefoo Station.

#### Vocational Work

The True-Model School, under the direction and control of the Bi-Z Church of Hangchow, China, opened in March last a vocational school or department. This Trade School opened with twenty pupils, twelve of whom were assigned to the carpenter shop and eight to the printing department. After a visit to the School of Industry in Shanghai and seeing the rug-making classes, the Rev. J. H. Judson investigated the possibilities of adding this department to the Trade School. A teacher was engaged to come from Shantung who had been trained in Shanghai. He brought with him about 600 pounds of yarn to begin work. In the meantime a man had been procured from a village across the river from Hangchow, to come and teach the preparation of the raw hair and the spinning of it into yarn. Two pupils were taken from the carpenter department and four from the printing department to constitute the new classes in rug-making and yarn-spinning. The attempt has been successful.

One of the greatest difficulties in this new undertaking is to get the boys to understand what was to be their position in this new kind of school. They did not seem to think at first that they were under discipline. This is a new feature in school life in China, and something they will have to learn more and more of as they go on.



An agreement has been drawn up between the native Chinese church and the Mission as to the use of the buildings owned by the Mission and also the special Fund for the Trade School. There was no squabbling whatever over small technicalities, but an open, earnest desire to have all matters plainly understood. It is the earnest hope of all concerned that the True-Model School in all its branches will prove to be so not only in name, but in reality.

(REV.) J. H. JUDSON,  
Hangchow.

### **Total Abstinence**

The Presbyterian Mission Schools in Shanghai, together with other schools in their neighborhood, have taken a live interest in the question of total abstinence. This has been fostered by the Chinese teachers, and several mass meetings have been held in the Women's Bible School. Every student of this School took the pledge, albeit some of the older women have in the past very much liked wine and come from homes where it will be very hard to have their new point of view understood.

The President and Secretary of the National Women's Christian Temperance Society at different times visited the School and held a series of meetings. "Miss Chun was booked for a meeting in our church," writes Miss Silver, "the Sunday afternoon Synod met with us. The gallery was opened to ministers and other gentlemen who wished to be present, and next morning each member of the Synod was presented with an envelope addressed to him personally, and containing a few articles bearing on the subject of the harmfulness of wine drinking. These came from the Women's Society in the Bible School, but we felt God sent

them through us, for that very morning, unknown to us, there was presented from the women of the Mission Press Church, a petition to the members of the Synod to express themselves and to work for the abolition of the use of liquors, especially as now the importation of foreign liquors, which are much more harmful than the native wines, is rapidly on the increase. This awakened some discussion, as several of the ministers have themselves been accustomed all their lives to use the light wines of China."

EMMA A. SILVER,  
Shanghai.





Hospital Building in connection with the Union Medical College  
Tsinan, China

Board of Foreign Missions  
of the  
Presbyterian Church in the U. S. A.  
156 Fifth Avenue, New York